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Brotherhood in the public elementary school should encourage the appreciation and utilization of the differences as well as the similarities of people. Children can be taught to understand the basic tenets of brotherhood through such methods as reading appropriate literature and role-playing. Measures outside the classroom include membership in student organizations, widespread leadership in these organizations, and the existence of equal dignity in these organizations.

Good relationships between the school and the community should be advocated. The superintendent should develop democratic human relations through his relations with the school board, the teachers, and the community. The parents, as well as the school staff, are responsible for giving leadership to sound intergroup education.

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GUIDELINES: CLASSROOM
INTERGROUP EDUCATION PRACTICES

BUILDING BROTHERHOOD:

What Can Elementary Schools Do?

by

MARY BEAUCHAMP
ARDELLE LLEWELLYN
VIVIENNE S. WORLEY

NATIONAL CONFER

Office of Education-EEOP
Research and Materials Branch

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Office of Education-EEOP
Research and Materials Branch

Prepared Under the Direction

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Editor

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FOREWORD

Educational research reveals clearly that in developing good intergroup attitudes information alone does not succeed.

Building brotherhood is a complex business. First, we know that decent attitudes toward others and the ability to get along harmoniously with people different from one's self are not learned by memorization and recitation. The kind of learning we seek is that which affects behavior.

We cannot teach democratic ideals in an authoritarian classroom. As William Heard Kilpatrick says so well, "We learn what we live."

If we would teach a child the give and take of group life, he must have opportunity to discuss and to plan with others. If we would teach a child to think and to solve problems, he must have opportunity to work with real problems, to analyze, to weigh alternate solutions, and to make judgments.

And so, if we accept the challenge of building brotherhood, we must also accept the responsibility for building a methodology very different from methods which encourage children only to have good memories.

Secondly, we realize that the whole personality structure of a child is related directly not only to his ability to learn but to his attitudes toward others. The secure, emotionally well-adjusted child tends to enter sympathetically and empathetically into the lives of other people. A fear-ridden, suspicious, insecure child is not emotionally free to be concerned with others. With an understanding teacher and a classroom where the child feels he is wanted and ap-

preciated for the unique contributions he can make, where there is warmth and friendliness, where he can make mistakes and be helped to correct them without humiliation and ridicule, he may be helped to become secure enough to develop an "out-going" personality.

And so, a basic requirement for the teaching of brotherhood is the creation of an atmosphere in which children can mature emotionally.

Third, the school has no monopoly on the educative process. The community is a powerful educator. A normal child, with all his senses alert, his eagerness to learn, his quick curiosity, and his ability to imitate is a wonderfully complex and impressionable being. He learns what is "nice" and what is "not nice" and what is "good" and what is "bad." What he is not told, he learns from the lifted eyebrow, the tone of voice, a shrug of the shoulder, the laugh at a hard to pronounce name. By the time he is five years old and comes to school he already has formed definite attitudes toward people and things.

From studies of Philadelphia school children in the kindergarten and early grades, Dr. Helen G. Trager found that children have many prejudices against people of races or religions other than their own. They are not born prejudiced but in a very short time reflect the attitudes of the community.

The school which works to build brotherhood in the community is helping to establish a consistent value pattern for children to follow. If school and community work contrary to each other, there is only misunderstanding and confusion in the minds of the children.

An effective program for building brotherhood must be built on an understanding of democratic methods, an understanding of children and the way they learn and grow, and an understanding of and working with the community. The teacher who teaches for good human relations, for understanding and appreciation of people is standing firmly

on a foundation built by the three great ideas of our culture: the democratic way of life, the religious traditions of Western Civilization, and the scientific method of inquiry. What we hope for is expressed well in the creed of the Horace Mann-Lincoln Neighborhood House: "We now join hands with the children of the world. It matters not whether they are brown or white, or where they were born, or if they are rich or poor, Jew or Gentile. We do not ask where or how they worship. We ask only that they love freedom and their neighbors. Together we will make an ever-widening circle around a tired war-torn world, so that our parents may see our friendship and peace and follow our example."

This compilation of guiding principles, effective techniques and suggested work units, is written by three educators dedicated to intergroup education and experienced in elementary education. Miss Vivienne S. Worley is principal of the Asbury Elementary School in Denver, Colorado. Miss Worley was associated with the cooperating schools project in Denver and has long cooperated in activities of the National Conference of Christians and Jews. Dr. Mary Beauchamp is associate professor, School of Education, New York University. She has taught in the elementary school and has worked in curriculum and research. Miss Ardelle Llewellyn is a teacher at Manhasset, New York and has had experience in elementary education.

This is a significant pamphlet for teachers who strive to build understanding and cooperation between peoples.

KATHLEEN COYLE BRONDYKE
Former Educational Director
Detroit Office
National Conference
of Christians and Jews
(on leave)

PART I

BUILDING BROTHERHOOD IN THE ELEMENTARY SCHOOL

"Are you going to just stand there and let Dick take your ball away from you? You go over and get that ball. He's no *better than* you are!"

"Tom's grades were *better than* yours, weren't they, Sam?"

"Sally can write much *better than* her cousin, Joe, and he's in second grade, too."

"Let's see who can draw the *best* picture."

What are we doing when we forever train *better than*[1] ideas into children? What can the school do to counteract in some small measure the *better than* reflex which is trained into human beings? These troublesome questions must be faced. Simple solutions will not do; nor will erudite platitudes. Answers will emerge from the *process* of seeking solutions. The wish for brotherhood may so energize the quest that we *become* brothers as we seek ways to develop good feelings.

Meaning of Brotherhood

What is it then that we seek to build? Brotherhood is not static; rather it is dynamic action. The "kids" in a neighborhood know which house they can gather in after school. The mothers know whom to go to when a child becomes ill, or when a matter comes up which just must be "talked about."

We express brotherhood in these ways. We care for others; we are neighborly; we are accepting. We have concern for those we don't know as well as for those we do. We respect people just because they are human beings. As Stringfellow Barr urges, "Let's Join the Human Race."[2]

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[1] Professor Howard A. Lane of New York University in a discussion held at Vassar, Summer 1952, sponsored by NCCJ.

[2] Stringfellow Barr, *Let's Join the Human Race.* The University of Chicago Press, Chicago, Illinois, 1950. 30 p.

Brotherhood implies a community of interest which is developed and maintained by using that which each has to share, regardless of the bigness or smallness of that contribution. Brotherhood is a *feeling with* one's fellows. We use words like warmth, friendliness, understanding, comradeship, sympathy, empathy, good will about those who express brotherhood in their lives.

The concept of brotherhood has meaning at every level of human experience, in the elementary school down the street just as in the arena of world affairs. Brotherhood is indivisible. In today's world it is important to see that building brotherhood in a local school can and should be part of a larger context.

Brotherhood and the United Nations Concept[1] The concept of the United Nations, for example, has meaning for us as teachers concerned with the brotherhood of man. The basic concept of the framers of the United Nations charter was that the United Nations would become a team made up of the world; but, unlike the usual team, an adversary would be lacking. Everyone was eventually to be included on the team. Thus team unity, usually developed by hostility *against* an adversary, was to be replaced by unity developed by cooperation *toward* a common purpose. All people or nations would join the team with equal rights, equal status. Each one would count for one, but each one would count for something different. The team would be composed of equal but not identical members. The business of the team would be that of reconciling the differences among its members so that social and economic progress could be made by all. The adversary was hunger, disease, and strife.

The reconciliation process is the heart of the United Nations. It is also a manifestation of brotherhood. The process utilizes the best that mankind has learned about what it means to be human. Inquiries are made. Discussions are held. Arbitration takes place. "Cooling off" periods are planned and conferring is done. The aim of all these proc-

[1] Robert Staines, Former Chief of the Educational Division, United Nations, Address made to New York University class, Summer 1952.

esses is to create a solution which effects a synthesis of the differences brought to the team by its membership.

At the level of government, the United Nations marks a major step in the striving of nations for order, justice and harmony in their relations with each other. If this important progress is to have its widest and most effective contribution to the peoples of the world, it must be based upon the achievement of brotherhood in the lives of men and women and children everywhere. Government can provide the sanctions, structure and communication that make for the growth of freedom and justice in peace. The forms of amity must be matched by the moral and spiritual climate of human brotherhood, however, if they are to be truly fulfilled. The schools of a free society have a fundamental obligation to help establish this climate, because in itself it comprises a fundamental value in man's experience. Without it, efforts to attain lasting peace and justice will be hollow.

The Supreme Court decision of May 17, 1954 has brought the United States one step closer to the ideal of human dignity espoused by our Bill of Rights. Now the people of our country have the task of implementing this decision in the ways they go about their daily undertakings. The power of the decision is felt only as each of us accepts its spirit of brotherhood to live by.

Need to Learn Brotherhood

We *have* become our brother's keeper. If we are to survive, our children must learn the concepts of brotherhood in their daily living and practice the processes involved therein. When we are all seeking to be brothers, members of the same team, the "better than" concept no longer has any function. "Sally is the best reader, so she gets an A," comes to be "Sally would like to read us a story which she thinks we will enjoy." "Our class is better than Miss Jones' class because we have a garden," comes to be "In our class we are planting a garden and before long the whole school will have lettuce for lunch." "We don't want to play with that 'poor white trash' in Jackson school," comes to be, "They have some good ball players in Jackson School. Let's invite them over for a game next week."

Opportunities for Brotherhood in the Elementary School

The elementary school abounds in opportunities for brotherhood. It offers the chance for a kind, mature, adult and a group of boys and girls to live together for five or six hours a day doing useful, purposeful work. The school has the elements found in life—people and jobs that need to be done. The problem is, "How can we so live together that *each becomes all that he is capable of becoming?*"

Teacher a Key to Brotherhood

In the process of becoming, the teacher, as the one mature person in a group of children, is in a key position. An individual's attitudes toward adults and toward authority are greatly influenced by the teachers he has as a young child. We wish for each of our young ones the chance to live with an older person who cares for children, who knows enough about how children grow that he can help them as they are ready to take their growing steps, who accepts each child as he is and yet sees what he can become as he grows, who has the humility to refrain from judging, who has zest and fun in living, and who has the security to admit that he doesn't know all the answers. Nothing can take the place of the human touch of the teacher.

Group Living Builds Brotherhood

Living together in a group provides a fertile field for developing brotherhood. The boys and girls of most schools represent a cross-section of community life. They are big and little, slow and fast, blue-eyed and brown-eyed. Some have dark skins and some are fair. Some of them come from "big-houses" and some from "little-houses". Some read well and some learn otherwise. Some observe Sabbath on Saturday, some on Sunday, and some not at all. Some have short, easy names and some have long, hard names. Some have dads in the home and some don't. The mothers of some work out of the home; some mothers spend many hours a day playing bridge; most spend their whole time making a home.

These children with all of their differences come trooping to school to live together and to become more adequate human beings. What happens to them makes a

lot of difference in the kind of human beings they become. As they enter school, they bring high hopes, enthusiasm, joy, and energy. Rare is the little child who doesn't want to go to school, who doesn't ask his mother innumerable times, "When can I go to school?" The ways we receive these children, the ways we help them work together on *their* purposes have much to do with the feelings which they develop toward themselves, toward their classmates, and toward adults.

In kindergarten a child finds himself in many groups during one day. He plays in the doll-house for a few minutes with one group and moves from there to join other children at the easels. Later he finds himself working with three or four others to build a gigantic boat out of blocks, or he is telling a story about his trip to the zoo to some of his buddies. As the child goes through school, his groups probably become more structured. The life of each group is longer and the tasks the children set for themselves grow in complexity as they are ready to handle such situations.

Climate for Brotherhood in Group Living

In every group is the raw material of brotherhood and of hostility. The task of the school is to create the kind of climate which nurtures brotherhood and which channels hostility to constructive ends. This climate comes about as a group develops the kind of team spirit which involves *commitment to a common purpose.*

Common Purpose Necessary for Brotherhood

The purpose comes to be the compass and the goal of the group. As a compass the common purpose sets the direction. New readings of the compass become necessary as the group works together so that purposes may be constantly kept "on the beam." As a goal, the common purpose serves to energize and unite the group in a consistent direction shared by all.

The formulation of group goals incorporates individual or personal goals only if the group takes the time to understand the relation of individual and group goals. For instance, the class decides to do what it can to make the classroom a more attractive and challenging place for living.

Susan is personally committed to discovering interesting books and so expends her energies in collecting story books for the class, whereas John finds his personal goal satisfied by planning an aquarium. These personal goals represent the individual investment of each member in the group goals. As each child contributes his personal goal, the larger common end takes on added strength, variety, and depth. The individual and group responsibility resulting from such a process forms a binding power capable of withstanding tensions, setbacks, and cross-currents.

Pooling Resources Nurtures Brotherhood

Pooling resources nurtures brotherhood. Sharing is done in such a way that a *mutation* is achieved. This mutation or new form comes about in one of two ways—either by planning for it or by sheer accidental blending of parts. It is more than a collecting process; it is more than a compromising process; it is a creative synthesis. It is integrative human relations. New forms, new ideas, original approaches, and fresh solutions emerge when resources are pooled so that differences are actually utilized rather than just tolerated.

Problem-Solving Method Develops Brotherhood

Problem-solving methods help develop a climate favorable for brotherhood. Synthetic problems are avoided. The assembling of encyclopedic data is discouraged. Ready-made solutions are questioned. Finding real problems that youngsters count important, the solutions to which really matter, is a difficult phase of problem-solving. Unless the problem is one which causes searching questions to be raised and as a result extends thinking and opens new doors, we may assume that the problem is synthetic. If it is synthetic, a climate of group interest does not prevail. Commitments which may have been verbalized are neglected in action and hostilities flourish. If we're to build brotherhood, purposeful, challenging activities which matter to boys and girls must be the substance of the school program.

Once the problems are isolated and identified by the group, ways of working on these problems so that first-hand

inquiries are made, so that cooperative endeavors are encouraged, and so that experimental attitudes are the "order of the day," result in a climate conducive to good feelings. If youngsters work on real problems in these ways, creative solutions result and feelings of worth and esteem grow.

Group living that has these qualities has buoyancy enough "to take" the many problem and tensions bound to arise when thirty or more growing people come together. Such a climate is able to absorb the conflicts that come up between old settlers and new-comers in the community; between the bus children and those who live near school; between children who have higher standards of living and those who have lower ones; between boys and girls; between so-called normal children and those with physical and mental handicaps; between children with good reading abilities and those who are greatly retarded; and between boys and girls with well-developed skills and those with poorly developed skills.

Considering Individual Needs

A group's effectiveness is determined by the way in which individual needs are considered. The only excuse for the existence of a group is the enhancement of individual worth and dignity. Through the functioning of the group, the individual has his most meaningful experiences. He gains a sense of belonging as he helps to formulate group goals. As he sees these goals come to fulfillment, he senses accomplishment and comes to be recognized for his share in the endeavor. He becomes more adequate because he has shared. The unique qualities he brings to the group are appreciated in a warm, friendly atmosphere. Differences are cherished. Each member has the respect of his group for what he is. Since each member is necessary to the group, individual worth comes to have meaning in terms of everyday jobs which must be done, individual responsibilities which have been accepted. In this climate a quality of genuine love and affection prevails.

In the discovery of resources the youngsters have a chance to satisfy their sense of adventure as well as their need to be engaged in worth-while work. The vigor and enrichment derived from using a broad spectrum of re-

sources formed by different contributions and shared in unique ways help to satisfy the child's need for understanding the world around him. Mistakes are considered a consequence of "trying out." School is considered a place to learn—not to recite what is already learned. Feelings of fear and guilt are lessened by the attitudes encouraged by the group. Expression is sought, thus diminishing the need for repression. The continuous need of orchestrating differences insures continuous creativity. The occasions for utilizing differing talents, competencies, skills, and experiences of group members is sought. Thus each member becomes a researcher in the group enterprise. The needs of each are considered paramount not only by the teacher but by each group member. Thus we find the process causing all of us to *become brotherly* in our intent and in our actions.

Curriculum for Brotherhood

The curriculum of brotherhood is based on the behavior of people. Learning experiences provide for change in human behavior, for encouraging the appreciation and utilization of the differences as well as the likenesses of people. The curriculum of brotherhood recognizes that people are different, and by virtue of their differences interesting and important. The teaching of brotherhood is a pervasive, encompassing force of the total life of the school. Let's look briefly at some of the ways in which good human relations may be fostered in the elementary curriculum. The curriculum is a "doing" program. In other words, it has reality and directness. It is a program which seeks to involve *all* concerned—the adults as well as the children. The materials used in the curriculum are varied. They include the stories, music, art, and other experiences of many races, religions, and nationalities. Not a small part are the "show and tell" sharings of the children. As stated by Lane, "Such understandings teach children not to deny differences, but rather to accept and value them." [1]

The *ways* of teaching are also part of the curriculum and must be considered. Not only is intergroup education possible in the subject matter of every classroom, but it is

[1] Lane, Howard A., *Shall Children, Too, Be Free?* Freedom Pamphlets, Anti-Defamation League of B'nai B'rith, New York, 1949, 37 p.

essential to the *healthy functioning and organization of the class*. Who passes the supplies? How does the teacher refer to individuals in the group? How much freedom is allowed to discuss problems in the classroom? How are problems handled which develop outside the classroom?

A curriculum that is beamed toward these questions is in a sense a laboratory in which all have the chance to work together in planning and in carrying out challenging, zestful ways of living together so that life is good for each.

IN CASE YOU'RE INTERESTED . . . .

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PART II

DEVELOPING "KNOW-HOW" IN BUILDING BROTHERHOOD

People Determine Effectiveness of Know-How

"Know-how" is as effective as the people using it. No amount of "know-how" takes the place of warm, sympathetic, wise human beings. The way in which any technique is used is infinitely more important than the technique itself. Since all techniques or methods may be misused, the *people* who use them determine whether the course leads to dead-ends or opens new vistas.

Since the variety of human beings is limitless, we become a bit foolish if we fall into the habit of thinking any particular kind of "know-how" works equally well with all of us, or if we act *as if* "know-how" were an end in itself. The feeling of brotherhood in an elementary school comes, as we tried to say in Part I, because people are brotherly. As we discuss "know-how" in this chapter, we assume that the reader considers the techniques included as only a partial list of suggestions, some of which have worked with some teachers. We hope that these suggestions will stimulate the reader to create his own unique "know-how" or to employ some of that contained herein in his own unique way.

Child Study a Sound Base

Today our knowledge of child growth and group behavior leads us to be skeptical of fundamental change resulting from nagging, scolding, punishment, shaming, or undue restraining. We have found that the power of group opinion and the processes of testing out and assessing consequences are surer ways of producing growth. We are inclined to be dubious of such remarks as:

> *Aren't you ashamed of yourself, Betty? Nice girls don't talk that way.*

Mrs. Jones' fifth grade is certainly a well-disciplined and well-adjusted class.

John is a perfect child; everyone in the class likes him.

There's just nothing I can do about Maria. She's absent half the time and a trouble-maker when she's in school.

Perhaps Betty "talks that way" because of her dire need to be accepted by the group. Shaming her causes her to be less acceptable, in her own and in her classmates' eyes. The principal who assumes that a fifth-grade is "well-adjusted" because no trouble is reported to the office may be in the same position as the person who is looking the other way when an accident takes place. Or the lid may be kept on so tight, that group members find other ways of expressing their hostility. John may appear to be accepted by the class because of the value the teacher places upon quietness, obedience, and promptness. He actually may be seriously rejected by the group. And Maria needs great help by someone who has faith enough to believe that Maria can find a place for herself in the group.

The "know-how" now available enables us to study our groups in a somewhat objective manner. It gives us a chance *to test our hunches about the needs of children.* It helps us to discover how well the pictures we have of individual boys and girls and of the group as a whole "square" with those the children have. As we find out more about the group's needs and interests, as we learn more about the way in which a group perceives itself and its school life, we are better able to "tune in" on the life of the group without causing static. We have a better chance to help the group develop a climate which stimulates growth.

Everyday Procedures Examined

The quality of life lived every day in the classroom and in the school is what counts in the child's growth.

Let's ask ourselves some questions about the quality of classroom living.

- *Whose purposes are the children working on—the teacher's or their own?*

  If the children's purposes form the content of the program, time must be spent in planning. The planning must be real—action must come from it—else why plan? If children's purposes are considered, there will be a greater chance for them to do those things which are important to them.

  If children are working on their purposes, they will have a chance to decide, with guidance from the teacher, how they spend their time, what room duties need to be assumed, how they should be carried out, what they want their classroom to contain, and how they are to manage themselves within the limitations of the space and facilities available to them. These are practical problems all of us face throughout life and are the "first business" of school living. As this planning is done, ideas are examined and tested out. Satisfying solutions prevail, until better notions are proposed.

- *Do the children make choices?*

  One teacher trailed a couple of thirteen-year-olds for one day and kept account of the choices they had to make. They had only two real choices during the entire day. They could choose whether or not to "mind" the teacher, and they choose their food at noon. In five years these same youngsters may be asked to enlist to defend their country so that our democratic way may be preserved! They will be choosing a mate for life, choosing our law-makers, and choosing the kinds of jobs they expect to pursue. How can they make wise choices when they have had no practice in choice-making? Freedom to choose is essential for healthy human living.

- *How much are children pitted against each other?*

  In everyday living are children encouraged to divide into teams and to compete against each other? Are sides "chosen up" by calling out names, the "unwanted" left standing alone, conscious that they are not wanted by either side? Are the "best" pictures displayed, the "best" specimens of writing "pinned up", the "best" singers chosen for the boys' choir, the "best looking" children chosen for the P.T.A. program?

In one school great bickering and fighting took place regularly between the boys and girls. Squabbles broke out on the playground. Insults were hurled back and forth on the way to and from school. An examination of the practices of that school revealed that the school was teaching these feelings. Waste paper was collected by having contests between boys and girls, with substantial rewards going to the winners. Boys were assigned to use one stairway, girls another. Boys had one play area, girls another. The boys ate on one side of the cafeteria; the girls ate on the other. Nearly every school activity was designed to keep the boys and girls apart and to place them in competition against each other. These children were learning the "better than" concept every day that they attended school.

In another school hardly a week passed that the children were not engaged in some kind of contest which called upon individual children to put other children to shame in order that some might be rewarded. Weekly collections for one organization were made and those who gave the most were awarded the teacher's approval. Numerous community groups had acquired the habit of sponsoring essay contests, poster contests, slogan contests; and all of these were accompanied by extrinsic rewards. Competition flourished. Ill-feelings marked the school. Teachers stayed a year and asked for a transfer. The youngsters were unfortunately "stuck." They had no choice in changing to another environment.

As long as we teach children through the activities of their daily living to prize the feeling, "I am better than my neighbor," brotherhood remains a verbalization; and we become hypocrites in espousing it as a way to live.

- *How are awards and punishments administered in the school life?*

Living results in awards and punishments, but they are intrinsic. They exist in consequences, so that every act, every decision has trailing it the consequences of that act. A major business of the school is to help youngsters take a look at these consequences and, if necessary, to live with those which turn out to be punishing consequences, until it is obvious that the decision is a mistake and a reconsideration is necessary.

Let us return to our definition of brotherhood as a dynamic quality which prompts people to care for others. If we care for others, we do not wish to profit at their expense. We do not rejoice when our brothers do less well than we do. We do not seek to outdo the boy who finds it hard to read his geography book. We help him. We do not stress marks. We don't threaten to send a note home if someone is having a bad time of it or to call the parents to school. We don't call the principal in to see what a "bad" lot of boys and girls we have. We don't withhold those things which we enjoy because we've not done too well with another part of our living.

What do we do? We try to remember that punitive attitudes usually breed hostilities and a great desire to "get back." We try to help children to understand that their decisions are honored, if at all reasonable; and that living is a constant process of revising and altering decisions in the light of consequences. We try to be helpful to each other. We avoid prizing academic skills above all else. We recognize our job as one of "scene-shifter and stage manager" [1] for growth.

Every Subject an Opportunity to Build Brotherhood

Every teacher is a teacher of human relations in his classroom. He teaches some kind of human relations whether he is consciously aware of it or not. "Human relations — like religion — is easier 'caught' than 'taught.' . . . One person who is effectively teaching and living good human relations cannot but influence the whole school, beginning with his pupils and the other pupils and teachers in his department. This influence will necessarily reach out into the community, even before there is conscious effort in this direction." [2]

The way in which children are taught the stories, songs, and art of our heritage and the happenings of the past determines in part the attitudes which children have toward others. If children learn to appreciate the interdependence of all people, to recognize the *vast realm of likenesses* of all

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[1] Rasey, Marie, *This Is Teaching*, New York: Harpers, 1950, p. 5

[2] 1951 Work Conference on Human Relations, University of Texas in cooperation with the National Conference of Christians and Jews, *So You Are Teaching Human Relations?* Mimeographed Bulletin.

peoples and to cherish the *small realm of differences*, they have a better chance to grow with unprejudiced, non-discriminating attitudes. If our heritage is taught with *people* being the focus rather than events only, children will have a better chance to develop appreciations, empathy and insight.

Useful Methods, Skills, and Tools for Brotherhood

The rest of this chapter is an attempt to describe briefly some of the methods, skills, and tools available to teachers who are seeking "know-how" in building brotherhood within their classrooms and schools. The bibliography at the close of the chapter may assist those who wish more complete information about the use of any one of the procedures mentioned in the following pages.

The procedures included have a common purpose—that of coming a little closer to getting inside the child, to know how he feels, what he holds dear, what makes him tick, what he thinks he can do and understand. We recognize that children tell us these important matters in odd ways —rarely do they talk about them directly. They do reveal them to us if we are able to read the cues they give us. The procedures are designed to help us read the cues and to increase the sensitivity which comes from careful study of and living with children.

Studying Children at Play

The business of childhood is *play*. Play is the child's avenue of growth. Children reveal more of their real ideas, feelings, interests, and problems in play than in any other way. If you want to know a child, watch him play. Watch him as he takes the roles of mother, father, brother, sister, as he plays "house." Watch him as he handles a doll. Does he cuddle it, care for its needs, or does he invest the doll with the personality of someone he wishes to destroy as he tears it to bits? The film, "Balloons," [1] depicts the reactions of two children to the same play situation— one child afraid of the balloons, one revelling in popping them. Why?

[1] New York University Film Library, Child Care and Development Series, *Balloons*. New York University, School of Education, New York, N. Y.

As teachers observe children in a variety of play situations, they ask themselves, "Why does one child play in one way and another child play quite differently?"

Children at their play reveal much about their homes. The setting of the table for a family dinner, for instance, is unknown to some children where food is gotten on a "catch as catch can" basis. Such insights are helpful to teachers who may not have experienced these patterns of family behavior. The role of mother as the child acts it out is likely to be a mirror of mother at home, the role of teacher a mirror of the teacher as the child sees him. Thus we learn how the child perceives these roles and perhaps we find some reasons *why*.

When children are upset by conditions in the home such as a death, a birth, a desertion, it may be possible to find out their real feelings about these crises in play situations. For example, a case of sibling rivalry may be brought out in the open through satisfying experiences with a pet, as portrayed in the following story from a popular magazine. The incident illustrates how a little girl acted out hostile feelings about a new baby brothers in an engaging way.

> A little girl accompanies her mother to the grocery store. She walks along with her mother who wheels the baby carriage. At the store she meets a neighbor who had previously offered the child a kitten. This day, she claims the kitten and takes it back to the crowded apartment. She houses the kitten in her room in imitation of her mother who keep the baby in her room. Each day, the baby and the kitten are given identical care.

Another example of sibling rivalry appears in the film entitled *The Feeling of Rejection.*[1] In this instance, Margaret lavishes affection on her doll whenever she fails to get a response from her parents after trying out various attention-seeking devices.

In the first instance of sibling rivalry a beloved kitten supplied a means for releasing hostile feeling about the little brother. In the second instance, Margaret translated her

[1] New York University Film Library, Child Care and Development Series, *The Feeling of Rejection*, New York University, School of Education, New York.

need for love and affection through imaginary experiences with a treasured doll. Such are the ways that children employ for speaking to adults of their frustrations, worries, joys, conflicts, and other feelings which might otherwise be hidden in their private worlds.

Some idea of the scope and variety of children's "play scenes" is indicated by Lilli E. Peller in a recent issue of *Mental Hygiene*.[1] In vivid and detailed fashion, such scenes as the following are presented by Dorothy Barclay in *The New York Times*.

> A little girl gives her doll "shots" with the same efficiency that she experienced on her own visits to the doctor's office; a little boy, "brief case" in hand, kisses his five-year-old "wife" goodbye and pedals away to the "office" on his velocipede; two youngsters, on all fours, play "doggie", growling, sniffing, taking occasional restrained nips of each other's arms or legs; a two-year-old insists his teddy bear be served the same food he himself is eating.[2]

The following explanations are made for the scenes just described:

> The little boy pedaling away to the "office" may, in the pleasantest tradition, just be imitating the actions of the father he admires. The little girl playing doctor on the other hand is quite possibly working out her own fear of hypodermic needles and apparently (to her) pointless, sometimes, painful things that are done to children in strange-smelling, all-white doctor's rooms.
>
> A beloved teddy bear or imaginary friend not only supplies companionship but may also provide a youngster with the opportunity to demand, for his friend, services and considerations that he would not dare to insist on for himself.[3]

These observations open the doorway to important aspects of the children's world. They are helpful to the

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[1] Peller, Lilli E., "Models of Children's Play." *Mental Hygiene*, January 1952, Vol. XXXVI, Number 1, pp. 66-82.
[2] Barclay, Dorothy, "Understanding Children's Play". *New York Times*, March 30, 1952.
[3] *Ibid.*

adult who is seeking to understand youngster's feelings, wishes, values, and beliefs.

As children play spontaneously together, it is useful to observe choices of playmates. Some children limit their playmates to one or two individuals. Other children are very inclusive in their choices of friends. Sometimes we find a small child selecting a big boy as a buddy. Even very young children sometimes exclude youngsters who differ in race, religion, or nationality. All of these are cues which help the teacher to know the kind of program that may contribute to better feelings among all of the children of the group.

Sociometric Procedures

Sociometric procedures are of two general types — those that indicate the specific friendship pattern of an individual child and those that indicate the social acceptance of *a* child by *all* of his classmates. If we wish to know the friendship pattern of each child, we ask him to choose a number (usually his first three choices) of his classmates with whom he would like to be associated for a *particular* function. These functions may include any classroom or school activity and cover such items as the people you would like to sit near, work on a committee with, walk by on a field trip, play with, ride to the zoo with, and so on.

We learn from this type of sociometric procedure with whom each child would like to associate when doing some *one* thing. We also learn who are the ones unchosen in the group, who are most chosen, the ones who choose each other (mutual choices), and the existence or absence of cliques.

We fail to learn the acceptability of each child in the eyes of *all* the other children. This is indicated by the second type of sociometric procedure which asks each child to record on a five-point scale the degree of friendliness he feels toward all of his classmates. *The Ohio Social Acceptance Scale*[1] is an example of this type of sociometric procedure.

[1] Ohio State University, the College of Education, *The Ohio Social Acceptance Scale.* Columbus, Ohio.

A combination of both types of sociometric procedures gives the teacher much specific data in studying group relationships within the classroom and the way in which individual children feel about each other. We are often surprised to discover that those we thought were "stars" are stars only in our eyes.

We observe certain precautions as we ask children to choose three people for a particular reason. First, the question is clear, simply worded and covers only *one* function. For instance, "Name three people you would like to sit near. Give your first, second, and third choices."

Second, the reason for asking the question is a real one. Something will happen because the choices have been made. Seating will be rearranged and each child is assured that he will receive one of his choices. The discussion resulting from the second step has great possibilities in helping children to understand the give and take necessary in living. Children readily recognize that every child cannot have his first choice but that every child can have *one* of his three choices.

Third, action is taken very soon after the child has made his choices. We must keep faith if we are to be trusted.

Fourth, the child is assured that the information he gives is confidential. The way in which the teacher asks for the information sets the tone and influences the attitudes of the children toward responding. If the teacher is comfortable and secure, the youngsters are likely to be.

After the children have made their choices, the next step is making a sociogram. In effect, a sociogram is a picture that helps the teacher to understand the social relationships of a group. From it, he sees who are most chosen in the group, who are isolated or rejected, who are mutual choices, what cliques exist, and what lines of communication exist between cliques. The teacher tells himself as he studies this sociogram, "This is only a picture of the group at one moment and for one purpose. Another picture taken a week or six weeks later and for a different purpose may 'turn up'

different relationships." Sociometric procedures should be used extensively enough to check against isolated judgments formed by one sociogram.

As we study the choices and rejections of children, certain patterns become evident. We may find the formation of cliques within the classroom on racial or religious lines. We may find rejection along socio-economic or neighborhood lines. A deeper analysis of the information comes as the teacher interviews children. These interviews are as non-directive as the teacher can manage. Perhaps, they'll occur as the teacher and child work together on something. Interviewees include samples of children who seem most narrow in their choice patterns and those who are rejected by the group as a whole. If the teacher has rapport with his group, amazing insights result from the interviews. The teacher hears statements, such as: "That dirty bum! I don't want to sit near him," without censoring or stifling them in any way.

Now that the teacher has studied the responses and learned as much as he can about reasons for choices, he is ready to act. He reseats the children, for instance. He becomes a scene-shifter for better human relations. Certain principles apply. The rejected child receives his first choice unless, in the teacher's judgment, the second choice gives the child a better chance to become more accepted. Mutual choices are honored if possible. Every child receives one of his choices. Cliques are studied and ways to soften their effects are tried out through the seating arrangement. Because each child has some part in deciding his close companions, he is less inclined to find it necessary to take out feelings of hostility on anyone. The scapegoat tendency is lessened. As stated by Jennings:

> Knowing the inter-personal structure of the children's association, and having studied the meaning of this structure, the teacher is in a better position to take specific steps to aid the children to grow *with* rather than *against* one another in their common group life in the classroom.[1]

[1] Association for Supervision and Curriculum Development, *Fostering Mental Health in Schools*, "Sociometric Grouping in Relation to Child Development," Helen Hall Jennings, p. 217.

The second type of sociometric procedure, represented by *The Ohio Social Acceptance Scale,*[1] asks each child to indicate his friendship with all the other children. The scale includes, "My very, very best friend," "My next best friend," "He's all right," "Don't know," and "Don't like." By assigning a numerical value to the five steps a score may be found for each child. Thus a picture of social acceptability is achieved. Again the teacher remembers that children's feelings change rapidly. A squabble may upset the steady stream of feelings. Friendship patterns shift. In short, these procedures are indicators—not infallible instruments. They are used with varying degrees of success depending upon the teacher's understanding and insight.

Open Questions The open question is another way for an alert teacher to understand the feelings and thoughts of boys and girls. Questions are worded so as to elicit responses about the way the child sees and feels the world around him. No structure hampers his responses. No "rightness" or "wrongness" is possible, causing no need for him to put on the brakes. The child is encouraged to write or speak as he actually feels. The teacher refrains from passing judgment on what has been written. Open questions which have meaning in the human drama of the elementary school and which may allow important feelings to be expressed by children are many. The following are some examples, worded in the vernacular of the classroom:

What other kids do that makes me happy
What makes me afraid on the way to school
What I would like to change about my home
What other kids do that makes me mad
What the teacher does that makes me mad

The child is readied for responding to open questions by a brief discussion period. Perhaps the teacher shares some of his feelings with the group and then asks the children if they've ever felt like that. Perhaps the response

[1] *Op. cit., Ohio Social Acceptance Scale.*

may be asked for as a result of some "explosion of feeling" which has occurred in the classroom. Responses are more revealing of the child's private world of hopes and fears if the child is not required to think about the *form* in which he makes his response. Any offering on any kind of paper and in any state is accepted. As soon as children understand that the "red pencil" is not applied to what they write, feelings flow much easier.

Information gained from written or spoken statements to open-ended questions is studied so that the teacher may develop a deeper understanding of children and of their individual and common needs. The fears children have, the hostilities they are covering up, their likes and dislikes, "pop out" in this procedure. As he works with the data, the teacher retains the wording of the children, since this is often far more expressive than a paraphrase. Perhaps in one group many children reveal a fear of the older boys in the school. This becomes a cue which the teacher "picks up" as he examines the reasons for such fear and possible solutions to the problem. From such evidence may come a clarification of the need of older boys for having more responsibility around the school.

Since the teacher is a part of the group and contributes to the climate of the classroom, information from open questions often helps to improve relationships between children and the teacher. One teacher found that a majority of his class resented his pointing a finger at them. What a simple habit to have developed, not realizing the effect it might have on the group! And what a simple habit to discontinue in order to develop "good feelings." The responses from open questions are interpreted and related to the individual and group needs of each child and again the teacher becomes a scene-shifter to arrange an environment which will minister unto these needs.

Use of Children's Diaries and Class Logs

Diaries are personal records often intimate in nature. Wise teachers respect the privacy of a child's personal writing. They do not pry. But they are there if a child wishes to share his thoughts and feelings. Children

often develop an interest in diaries at the age when they are seeking earnestly to understand themselves and the people around them. Some teachers encourage children to keep a record of their "doings" and the way they feel about things. Often children in turn recognize in the teacher a sympathetic listener. They bring snatches of their personal writing to the teacher hoping to open up a discussion of something which is bothering them. From such intimate glances the teacher is able to relate to the needs of individuals within the group. He is able to help the group become sensitive to the needs of its members.

One teacher found through the sharing of snatches of diaries that a number of girls in her class were worried about correct social graces. They were at an age when the first boy-girl parties were just on the horizon of their experience. These affairs were approached with mixed feelings of dread and anticipation. This teacher found a chance for these girls to come together to pack some Junior Red Cross boxes one afternoon after school. As they were working together, the girls talked with each other, and the teacher recounted some of the ways she remembered she felt when she was their age having similar experiences. They laughed together about their worries and the girls were eased into what is for some a disturbing experience because of a sense of inadequacy. Incidentally, a bond was formed between the teacher and these girls which carried over into all of their relationships. The girls recognized the teacher as a friend, someone who had had the same feelings with which they were struggling. They also recognized in each other the same problems and feelings. This was particularly helpful for the shyer girls who were inclined to "bottle up" their feelings.

Many classes keep some sort of record of class activities. Often these records are sterile, matter-of-fact accounts of real interest to no one. As soon as children write well enough to feel adequate in writing, they respond to the suggestion of recording the feelings of the group in the class log. Then the log comes to be a spark for class discussion. If this is done consistently, children recognize that feelings are important outcomes. They are comfortable about shar-

ing their feelings and discussing reasons for ways of behaving which occur in school life.

Logs and diaries serve to release tension. They encourage the *expression* of feeling as contrasted to the repression characteristic of so many classrooms. In the hands of a wise, generous teacher, the expression and discussion of feelings result in growth for the individual child and for the group as a whole. Each child becomes more aware of the feelings of others. He comes to identify these feelings with ones he has, and gradually the concept develops that it is important "how the other fellow feels."

Three Wishes Three wishes is another device teachers use to gain an understanding of their children. Each child is asked, "If you had three wishes what would you wish for?" If every child in the room except one wishes for toys, candy, ice cream and the like, and that child (7 years old) wishes for a bed for the baby, food enough for supper, and two rooms for the family to live in, the teacher has received startling and useful information. A teacher knowing this gains insight into the background of the child and is in a position to mean more to this child.

Three wishes also suggests experiences for groups. When a large number of second-graders in a low income neighborhood wished they could play with toys, an opportunity was provided for them to do so. Learning how to use and care for toys and how to play certain games became one of their social studies problems.

Unfinished Stories and Pictures Stories and pictures help us get inside the lives of boys and girls. Try reading or telling a story to a certain point and then ask the children to finish the story in any way they wish. Choose a story which poses a problem or situation that might have numerous solutions.[1] The child tells us a great deal about himself, his values, what he finds acceptable in the proposed ending for the story.

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[1] For detailed help in using this technique, see *Role-Playing the Problem Story*, by George and Fannie R. Shaftel, National Conference of Christians and Jews, N. Y., 1952. 78 pp. 25¢.

For example, we find four boys banded together in a club. Their purpose is to secure a boat so they can go out on the lake—fishing, motoring, and exploring. Three of the boys have their share to purchase the boat. Tom is afraid of his father. He doesn't have the money. He won't ask his father for the money. It is important that he have it. What would you do if you were Tom? Some youngsters will unhesitatingly say that Tom has no business planning such activities without his father's knowledge and that he should withdraw from the club. Some will suggest that Tom borrow the money and find a job so that he can pay it back later. Some will suggest a scheme whereby the four can earn enough to pay Tom's share. Perhaps a few will have Tom steal something which may in turn be sold for enough to pay for his share of the boat. Some may have one of the other fathers coming to the rescue by finding a second-hand boat for the boys.[1]

The story of a child who has just taken the pocket book of an accident victim, and who suddenly hears a police car coming, may end in many ways. Some may suggest that the culprit wait for the policeman to come and give him the pocket book. Some may end the story by suggesting the boy drop the pocket book and run away from the policeman. Others may suggest hiding the pocket book and returning for it later.

The endings reflect values, wish fulfillment, attitudes, group behavior, or just a very lively imagination. Too much cannot be read into such endings. Again they may serve as cues. The same type of activity may be carried on by showing pictures which have different meanings for different people.

Some lively discussions of values ensue as the stories are read and children discuss the different endings. A skillful teacher helps children see a wide range of values and that we *do* formulate our values out of the experiences which we have. Greater acceptance of people results as we understand how much we are what our experiences have made us.

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[1] For a treatment of this story as children might develop it, see Shaftels, *op. cit.*, pp. 12-22.

Role-Playing The dramatic play of children may be utilized and gradually guided into sociodrama as children grow old enough to appreciate a wider range of human problems. The spontaneous enacting of incidents so that they may be discussed with greater "feeling insight" is a valuable aid to building brotherhood. Children adore acting out incidents. By reversing roles children learn how others feel. The enacting serves as a catharsis to release and relieve tensions. Children learn, as does the teacher, that we have different ways of seeing and hearing the same thing. They learn that there are many solutions to most problems.

Almost any problem lends itself to sociodrama as long as it does not become so personal that an individual is likely to get hurt in the process. The teacher must know the group well enough so that problems which are highly personal in an individual's experience are avoided until a time when the child welcomes playing them out.

Literature in Human Relations Program We know that much of a child's understanding and his sense of being a part of a cultural heritage comes from the stories, poems, plays, music, and art forms which he comes to know. All of this may be thought of as a body of literature which enriches living for the child. In the last few years we have come to know the importance of literature in the area of human relations.

Today much is being done to assist teachers in using stories to help children to "put themselves in the shoes of" book characters. Through this identity comes greater understanding of themselves and of others. Some children are helped to find solutions to their own social problems through reading. Lists of stories to assist teachers in making desirable selections are available for different age groups and in different areas of conflict and tension.

One highly useful reference in this area is the booklet *Reading Ladders for Human Relations.*[1] One book listed is

[1] American Council on Education, *Reading Ladders for Human Relations.* Washington, D.C., 1949. 115 p.

"The Hundred Dresses," by Eleanor Estes. This story serves as a springboard for class discussion of why some children are not accepted, how a child feels when rejected, what he does when rejected, and what he might do when he is rejected. *Reading Ladders* is a valuable tool for many teachers. It lists books and reading which help children to understand:

Patterns of Family Life
Community Contrasts
Differences Between Generations
Adjustment to New Places and Situations
How It Feels to Grow Up
Belonging to Groups

Reading Ladders serves to stimulate the teacher to be on the "look-out" for books which fit his own group. Many authors and publishers are producing books which have a human relations theme, such as: *Two Is a Team,*[1] *Spotty,*[2] *Up the Hill,*[3] *Araminta,*[4] *Strawberry Girl.*[5] As children come to appreciate the differences among people and the worth of *all* because of their differences, they develop criteria for evaluating not only stories and the life-situations which they depict but also attitudes encountered in their own living. When they run across books that stereotype groups or members of a certain race or religion, they recognize the stereotype for what it is. Their critical insight has been matured through association with literature true to life situations.

Units as Means to Improve Human Relations

Every learning unit may be developed in such a way as to improve human relations. The manner in which the children are brought in on the planning of the unit, the way in which work companions are selected, the kinds of materials used—all of these contribute to feelings which either increase security or induce insecurities and hostilities.

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[1] Bein and Cricklow, *Two Is a Team.* Harcourt Brace, N. Y., 1945.
[2] Rey, Margaret, *Spotty.* Harpers, N. Y., 1945.
[3] De Angeli, Marguerite, *Up the Hill.* Doubleday, N. Y., 1942.
[4] Evans, Eva Knox, *Araminta.* Putnam, N. Y., 1935.
[5] Lenski, Lois, *Strawberry Girl.* Lippincott, 1945.

As children progress through the elementary school, the likenesses, common needs, and unity of brotherhood become more and more apparent if teaching has been adequate. Supplementing this basic concept of universality, the contributions made by people of different cultures are identified and appreciated. The value of differences comes to have meaning when placed in this setting.

One center of interest usually found in the first grade is the family. Frequently, the family studied is a stereotyped middle-class, Caucasian, suburban family, with a neat home, a car, a dog, a mother, father, and two or three children. Most of the reading books used at this level picture such a family. The children appear in trim little dresses or shorts and shirts. The father wears a business suit and the mother an afternoon dress. Most of the children in our elementary schools are *not* members of a family that looks or lives like the families pictured. We find children who are Negro, Mexican, Japanese, Chinese, Puerto Rican, and all other groups. We find children whose parents work in the steel mills, collect garbage, fix autos, and sell insurance. Many of the fathers wear coveralls and have greasy hands. We find children who live with their grandparents, their mothers only, their fathers only, or who live with foster parents. We find some homes without running water, sparkling bathrooms, and grassy lawns. The question which these reading books pose for the teacher is, "How much does one of these children (who make up the majority of the elementary school children) identify with the children and families they see pictured and read about in their readers?"

If brotherhood is to be developed among six-year-olds, then many cosmopolitan and humane understandings are needed in the group's experiences. Opportunities to explore many kinds of family life are given and the contributions and values of all are appreciated. This is a difficult task for the teacher. The dearth of materials about a variety of families necessitates searching for those that are rich, authentic, and of interest to six-year-olds. The families of the children in the class constitute the best possible re-

source. In almost any group of six-year-olds, we find some children whose parents or grandparents can come to school and share their cultural heritage with the rest of the group. With little children especially, this is the place to start, for their interests are with what is close at hand.

Pictures of home life in various cultures are an excellent source for developing appreciations and understandings. Learning the games children of other groups play, singing the songs they sing, tasting the food and "trying on" the clothing of some other six-year-olds helps to develop an attitude of belonging to the human race.

The teacher knows the children and their backgrounds so he can use these backgrounds to develop pride and respect in what one is. He learns as much as possible about each individual child in terms of his growth and development, his ethnic origins, his socio-economic status, his home environment, and his behavior in a group. The teacher learns as much as possible about acceptable group behavior and interactions. All of these perceptions serve as guides for the teacher as he relates to the group. He avoids making remarks which may hurt some one in the group because of his background or which may alienate himself from the group. He finds ways of accentuating the positive phases of those cultures often overlooked in American life.

Transportation and communication is a unit of study frequently suggested for the intermediate grades. What does transportation have to do with human relations? The teacher helps children learn first of all that *people* travel and that the different modes of travel are determined by many factors, such as: climate, the terrain of the country, the accessibility of the country to other parts of the world, the resources, the length of the trip, the type of transportation available, costs, and the cultural history of the people concerned.

Equipped with this understanding, it is doubtful if children consider it merely quaint and queer that some people in Africa travel by camel, or that some of their class-

mates have never had a trip in an airplane. Each unit in the last analysis comes back to the matter of *people*: how they live and work, how they play, what they eat and wear, how they think and feel. Each unit contributes to the concept of the universality of these thoughts and feelings.

The unit of work is much more than a vehicle for subject matter learning. Human relations cannot be improved by the learning of facts alone. A successful unit of work involves children in a *process*, engrosses them in planning, doing, and assessing. From this process they develop attitudes of greater respect for others and greater appreciation of the need to work together. Where the unit of work involves a rich process of democratic group participation in activities, the individual child finds himself acting out roles and looking at life from the standpoint of people other than himself.

A successful unit of work leads the child to glimpse the feelings, the hopes and joys and troubles of people unlike himself. He finds a more human understanding of families different from his own, of ethnic and racial experiences unlike his own, and of different social and economic behavior. Successful units of work help children experience feelings as well as learn the facts upon which brotherhood is built.

Better Human Relations Outside the Classroom Let's look at some of the groups in an elementary school which represent living in the total school. The more common ones are the student council, the safety patrol, the glee club, the Junior Red Cross, and the color guard. These groups have great possibilities for promoting democratic human relations within the school. Groups which contribute to brotherhood may be found by asking these questions:

- *How extensive is membership in student organizations?*

If nearly all of the children of a school belong to some of the organizations, if membership is "spread around",

that is a healthy sign. The student council, for instance—if it really is a students' council and not a teacher-manipulated council—involves all of the children in the school. Every child knows its purposes, functions, and activities. Every child is involved in some of its activities, contributes to its success, and has a sense of belonging to the organization.

Other organizations represent all ethnic, economic and other groups in the school. In the elementary school, there is no place for groups which exclude any one for any reason. The comment of a high school girl when speaking of her membership in an honor society, "Don't tell me that doesn't make us superior," makes us wonder if exclusion is ever a criteria for an organization.

- *How widely is leadership in student organizations distributed?*

One principal was astonished to find that four individuals in the school were the key children in all groups. The school interested in democratic human relations *plans* for the distribution of leadership by working with children to help them understand that leadership is a function which can be learned, and by *giving opportunities for learning* leadership. One school set aside a time to help children learn the roles of student council representative, class officer, and other school leadership functions. Every child was eligible and effort was made to secure the participation of many. Leadership roles rotated frequently to give more children a chance to practice skills of leading. Younger children were coached by older children and their working together built for a kind of relationship healthy for the entire school.

- *Are the student organizations serving the purposes of the children or are purposes imposed by the adults of the school?*

Does the glee club, for instance, select the songs it wishes to sing or are they selected only by the teacher? Are the problems the student council takes up the ones

that really concern the youngsters? Do classes work out their own codes of conduct, or are they expected to accept those worked out by former classes with the statement, "This is the way we do things at H——— School?" Are the problems that occur on the playground taken to the student council for solution or do they go to the principal's office?

- *Are all organizations within the school accorded equal dignity and status?*

One school found that no one wanted to belong to the Milk Monitors' group because the importance of this work had never been pointed out, and it was assumed that only "dumb" kids were members. It is important for teachers and principals to discover whether greater prestige is attached by children to membership in certain groups within the school. Of equal importance is finding out what causes a variation in prestige. An effort should be made to involve in student organizations all ethnic, racial, or other groups which are sometimes non-participants.

Student organizations play a vital part only when they do not reinforce patterns of rejection and exclusion, on whatever basis these may have developed. By being open for democratic participation, and by doing jobs which all learn to respect and to value, student organizations provide invaluable experiences and satisfactions in healthy human relations.

SUMMARY

The American elementary school provides an atmosphere for active democratic participation on the part of all children and teachers if teachers and children are actively living in warm, friendly relations which include those features necessary for growth — participation, sharing, cooperation, fun, and assessing. The school gives children many opportunities to broaden their base of social understanding by studying people of many cultural backgrounds, by appreciating and using the contributions of the various cultures that make up human life, by respecting the uniqueness of each individual in the school, and by using that uniqueness to make life richer for all.

Teachers are aided in their tasks by the many methods which have come on the horizon for better understanding how children perceive themselves, their peers, adults, and the world around them. All of these methods require wisdom as they are used. Children are helped by wise teachers to step beyond the boundaries of self, and experience to some degree the character of life as it is for others. The school becomes stronger and more effective because it draws upon leadership of all who are associated with the welfare of the elementary school. Then the school becomes an effective institution in implementing the ideals of American life in the lives of children. By building brotherhood in the elementary school, we demonstrate that human variety and human unity are fundamental facts and values of the brotherhood of man.[1]

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[1] The present chapter was read in manuscript form and helpfully discussed by the following students of education at New York University:

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Mary Russell
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Margaret Shay
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PART III

WORKING TOGETHER TO BUILD BROTHERHOOD: GENERAL PRINCIPLES

Whose job is it to build brotherhood? Who shall furnish the leadership? In the broad sense, brotherhood is everybody's business.

Since school living cannot be divorced from the stream of commuity living, "everybody" includes *all the people in a school and all the people in a community.* The specialization complex of modern life has produced social astigmatism. When we begin thinking about any project, our first impulse, in the interest of efficiency, is to parcel out jobs to the expert. But the "Let George do it," formula doesn't work in human relations enterprises.

The building of brotherhood requires a community of "Georges" all having something to contribute in a special, unique way. It is not something that a specialist can do *for* a community or a school. The effectiveness of brotherhood-building hinges upon the degree to which everyone's capacities are woven together into a satisfying whole. Every member of the community becomes obligated to contribute to the effort. A large order? Yes, it is, for it represents the highest order of human endeavor; but there is ample evidence from communities, large and small, that the process *does* work.

The following account demonstrates how one school-community resolved a dilemma through such an approach.

The Incident About two years ago the voters in Fairfield County turned down a three mill levy to raise enough money to match state funds for building a new school in the Cloverdale area to take care of a rapidly growing school population. A split shift schedule was started after the opening of the next school year because the

enrollment in the first four grades exceeded the capacity of Cloverdale School.

With the opening of school this second year, additional grades were involved in the split schedule. Many citizens of Cloverdale had viewed these developments with increasing concern. With the approach of the fall term, tension mounted and dissatisfaction spread throughout the community. There was a great deal of speculation regarding how the school authorities would cope with the problem, but by mid-summer no official statement had been issued.

The school officials had observed the growing unrest among community members. Accordingly, they responded to the flood of inquiries with an announcement of a public meeting for the specific purpose of examining the problem and surveying possible courses of action. The professional educators anticipated that such a meeting would lead to the drafting of recommendations to the county board of education proposing some solutions to the overcrowded conditions.

Many citizens attended the meeting. Parents, children, business men, laborers, clergy, school officials, teachers, real estate owners, and others assembled to consider the issue. The discussion brought out numerous angles to the problem. Among them was the statement of the first grade teacher who had worked in the double shift schedule the previous year. She pointed out that the situation was entirely unsatisfactory. A slight improvement had been realized when another teacher was assigned to take the afternoon attendance. This arrangement had relieved the teacher of some mechanical details but left her the major share of teaching responsibility. For the coming school year she requested being changed to the afternoon session.

Another phase of the problem was introduced by the principal. In essence, he indicated that the expanding school population enlarged the scope of administrative responsibility to such proportions as to require an assistant to carry on some of the functions. This adjustment could

be made by assigning a full-time assistant or by securing part-time help from the teachers on the split schedule.

A newcomer parent brought another perspective to the situation. The double shift would require her six-year-old to attend school half-days. During the previous year her older child had been placed on a split schedule and in her judgment did not advance academically as far as he would have in full-day attendance. She objected to placing the six-year-old under similar disadvantages. Other parents' opinions were included in the suggestions made by the chairman of the P.T.A. that some of the classes could be held in a nearby church. Under this plan the board of education would have to make the necessary financial arrangements for renting the building and providing classroom equipment.

The statement of a school council member summarized what the youngsters felt about the double shift schedule and what they had done to meet the problem. The student representative spoke of the numerous objections to the split schedule which council members had discussed from time to time in their meetings. For example, some students had to miss important special events such as clubs, trips, concerts, and school council meetings because these usually took place during afternoon sessions. Many students were coming to school without breakfast because they were starting out earlier in the morning than others in their families. Other boys and girls who were dismissed at noon did not know what to do with the free time they had during the early afternoon because their friends were still in school. Obviously, the children were unhappy about the unnatural division of the school day and were showing a responsible interest in the problem through the action of their school government.

The principal of the school located in the older part of town introduced another possibility. Since the population in his school had declined, there were unused rooms in his building which could house the overflow from the other school. Of course, it would be necessary to provide a school

bus to transport the children. The arrangement would require also certain repairs of the building and equipment. Furthermore, the overflow classes would have to be staffed by additional teachers. Otherwise, the teacher-pupil load would be too heavy for the existing faculty.

There was much debate over the proposed solutions. That none of them would work out satisfactorily for everyone was apparent. For example, some parents objected to the use of the old school because it was located in a depressed part of town. They were concerned about their children mingling with the youngsters who live there. Then certain religious groups disapproved the use of the nearby Protestant church. The expenditures necessary to establish additional classes was a major concern for the school officials. Since there were no additional appropriations for this emergency, any output of funds would seriously strain the current budget. No less important was the morale of the teaching staff which the principals sought to maintain by pointing out the hazards of over-sized classes and split schedules. Discontent was already evidenced among the fifth grade teachers who were expecting to be drawn into a double-shift session.

So the ramifications continued to be vented through a long, and at times, heated discussion period. Everyone was holding tenaciously to his point of view. A stalemate was imminent.

Needless to say, the prospect of resolving conflicts during the meeting did not grow brighter as the hours passed. Then the appalling silence that blanketed the discouraged group was broken. One parent, apologizing for extending an already staggering list of imponderables, made a suggestion. Perhaps a committee could be formed to explore each proposal, gather facts, and draw up recommendations to report back to the entire group in a follow-up meeting. A weary group unanimously approved the suggestion. With the formation of the committee, the meeting was adjourned.

The Solution Several weeks later, another general meeting was called to consider the committee's findings. After full discussion of the committee report, the citizens of Cloverdale reached a decision. The board of education would work out an arrangement with the neighboring landowner to deed over a portion of his property for temporary use. In the Quonset hut to be set up on these grounds, five new classes would be organized to relieve over-crowding in the school. Later on a new and larger school would be built to accommodate adequately the expanding population.

Having worked out a temporary plan for the school, the Cloverdale citizens now turned their attention to the long-range plans for building a new school. Before the meeting was adjourned, they had made a tentative list of jobs to be done: (1) A community council was to be organized to help awaken the citizens to the need for the elementary school and to enlist full support for the building program; (2) Fact-finding committees were to be formed to investigate current conditions regarding the size of classes, trends in school construction, equipment needs, teacher salaries and other financial considerations.

Teachers felt that the children had many creative ideas about what they wanted their new school to be like. The fifth grade teacher suggested that the three upper grades work together in thinking, planning, and collecting information and opinions about the proposed new school building. These pupil committees were to feed information to the fact-finding committees. Children were also to help fact-finding committees and other visitors in their survey by showing them around school and giving them the facts of school living.

Analysis and Interpretation The story of Cloverdale demonstrates several important facts which provide clues for getting brotherhood in gear in a school-community.

- *A community of interest is an important reference point for mobilizing the energies of the people with-*

in a locality. The citizens of Cloverdale found their common denominator in a school problem. Having a chance to discuss the problem, examine the differing points of view, think through possible solutions and anticipate consequences gave them a chance to grow community-wise in their thinking.

- *The establishing of communication lines which are continuously used is necessary for the solution of problems.* Through the opening of communication lines, each citizen had the experience of finding allied interests in the other members. They could see that it wasn't a teacher's problem, a parent's problem, a principal's problem, a child's problem, but a problem of the community. Through a synthesis of vested interests, they learned to think together about the problem. They learned, too, to integrate the multiple solutions drawn from group thinking and to reach a decision which affected their *common welfare.* This mutation is a fundamental requirement of community development.

- *Action is suspended until the participators are ready for it.* The Cloverdale people needed time to think, time to clarify, time to revise, time to listen, time to uncover their own leadership, and time to grow toward a joint responsibility for action. The school people, who had to live with the problem more closely, recognized these needs. They were patient. Because they had faith in the power of all to learn to think and plan together, they contributed the time. The yield from an investment of patience and time was a group of people who were discovering their abilities to meet challenges for themselves. Having attained this level of growth, the people were "ready" to act in the best interests of all.

- *Leadership is developed within the group.* It would be very difficult if not impossible, to single out any individual in the Cloverdale group as a greater leader than any other citizen. Why? Because leadership emerged from many sources and at different times during this experience in problem solving. Let us examine some of the evidence. Leadership was certainly exhibited during the airing of multiple proposals. No one would deny that a parent's leadership had averted the stalemate, thereby enabling the group to find a new direction for achieving a solution. Then the investigating committee furnished

the leadership for carrying the citizens beyond a point of confusion. In the new perspective of the second meeting, other leadership roles were defined within the long-range plans. Often professional educators were sought for advice, for facts, and for precedent. The school children themselves exerted potent leadership in the direct and realistic steps which they took to inform themselves and adults about the problem. After encountering these able ambassadors, many adults were inclined to say, "And a child shall lead them".

The Cloverdale experience has demonstrated how a group of people may discover the concept of leadership which Laotzu developed in *The Way of Life*:

> A leader is best
> When people barely know that he exists,
> Not so good when people obey and acclaim him,
> Worst when they despise him.
> 'Fail to honor people,
> They fail to honor you';
> But of a good leader, who talks little,
> When his work is done, his aim is fulfilled,
> They will all say, 'We did this ourselves'.[1]

- *A group tends to operate in ever-widening spheres of responsibility when it discovers its creative capacities for meeting challenges.* Although the Cloverdale citizens were brought together to work out a short-term solution for a school problem immediately facing them, they were quick to discover that their work was only beginning. Recognizing the responsibility for the larger task, they made plans to organize the community council and to conduct investigations of community and school needs. The magnitude of these jobs is sufficient to suggest the "ongoingness" of their work and their readiness to meet the crises which may come up later on. Thus, from the experience of becoming able to respond to a need for improving an undesirable condition in the school, this group of citizens acquired the momentum to carry them toward a fuller realization of civic participation in the quest for adequate living in Cloverdale.

[1] Laotzu, *The Way of Life*, An American Version by Witter Bynner. John Day, New York: 1944. pp. 34-45.

Reinforcing Relationship of School and Community

The story of Cloverdale has a prototype in many localities where people genuinely believe that the school and the community have a reinforcing relationship with each other. The programs may vary widely in scope and dimension. Some efforts may be more intensive, others more extensive. The problem in one setting may deal with the development of a recreation center to serve both the school and community. In another neighborhood the rallying point may stem from a problem of community sanitation; yet another community may work on the development of an adequate library program to serve both adults and children. Every community has problems of community improvement which need mutual consideration. Regardless of the scope and focus, these programs have certain common threads which characterize our newer concepts of school-community interaction for better living.

1. We, as a profession, have a strong faith in the capacity of the community to grow toward adequate living. This idea does not in any way diminish the work of the elementary school. Rather it places a heavy responsibility on the teaching and administrative staff to provide technical assistance. Their professional skills are needed to implement the community's effort to achieve tangible goals. There are times, too, when their professional insights are essential to alert the community to a need for action. As fellow citizens, they perform the multiple roles of inspiring, sensitizing, and perceiving so that the creative energies of the community and school may be directed toward abundant living.

2. We, as a profession, have a responsibility to develop a *readiness* to perform the varied roles of a teacher-citizen. This means that teachers need to experience the new concept of leadership. Programs in teacher training institutions and in-service education are required to provide opportunities for teachers to learn these functions. Only to the degree that the teacher is enabled to perceive himself as a citizen in the community, is he able to function in the widening fields of thought and action for community betterment.

Summary When we work together in an atmosphere of congeniality to get the things we value, we are not afraid to make friends. Having the experience of working together gives us a chance to know one another better. We do not ordinarily fear the differences in people we know. On the contrary, through knowing we cherish the uniqueness in each other and find ways to unite these attributes in the quest for things we need. Thus the experience of working toward mutual goals does not make it necessary for us "to repeal the uniqueness in the individual" but to strengthen it and to enhance its growth through service to others. This concept of working cooperatively becomes at once method and outcome. Through the unity of purpose we grow brotherly toward one another and through the consolidation of differences we make progress toward shared goals. As stated by Kahlil Gibran, "Work is love made visible."[1]

In the climate of love, working together to build brotherhood becomes the business of every member of the community. All citizens are needed—young and old, large and small, boy and girl, man and woman, labor and management, Republican and Democrat. Far more important than the label for each person, which tends to set him apart from the others, is the added power that he brings to the experience of growing community-wise. Indeed, the atmosphere of brotherhood nurtures a community of interest and draws each member to the other. Each citizen has a chance to feel that he is needed by the others and to realize that the quality of living in the community is enriched by his belonging. The community's capacity for growth is derived from the differences in its members. We recognize from the synthesis of these differences that the development of brotherhood involves the participation of the entire community.

Every community has the potential for experiencing brotherliness. But this quality of living does not happen by accident. It is achieved through deliberate planning and conscious effort. As a creative way of living, it is character-

[1] Gibran, Kahlil, *The Prophet*. Alfred A. Knopf, New York, 1923. p. 33.

ized by cooperative work among community members on enterprises which are important to them. It is a process of *becoming* a community as distinguished from being an aggregate of individuals. As the term implies, it is a way of living in which we develop a sense of togetherness through working on common problems in the quest for shared group goals.

Thus, from the small beginnings in community building, we acquire the skills of group living which enable us to move adequately in thought and action through ever widening communities toward world brotherhood.

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PART IV

SPECIFIC LEADERSHIP ROLES FOR BROTHERHOOD IN THE ELEMENTARY SCHOOLS

Brotherhood Week, sponsored by the National Conference of Christians and Jews, offers the elementary school an important opportunity for special emphasis on intergroup education and healthy intergroup relations. Teamwork in building this emphasis is the core of a successful program. At the same time specific leadership roles must be filled on the school-community team in order to make brotherhood in the elementary school truly effective.

As noted in the previous section, no one person can furnish the entire leadership for a successful intergroup education program, any more than one person could offer the total guidance for a successful reading program. Building brotherhood through the elementary school will be effective only in proportion to the accomplishment of each person involved, from child to superintendent.

The Role of the Superintendent The manner in which the superintendent gives leadership may be of important help both in terms of Brotherhood Week and a year-round program. Through his relationship with the professional staff and the public, he will influence the development of democratic human relations for good or ill. His leadership role, which he cannot delegate to another, may help set the climate for living in a democratic school environment.

- *Advising the School Board*

  The effective superintendent helps the board of education to understand and support intergroup education, to accept responsibility for dealing wisely with intergroup problems, and to improve the local school system's approach to this area. His progress reports to

the board of education will help to prevent misunderstandings and lack of interest in this phase of the instructional program.

- *Interpreting Intergroup Education in the Community*

  It is the responsibility of all professional educators to help interpret and develop the school program in cooperation with the community. Since the superintendent has contacts that many of the staff may not have, he may interpret intergroup education at the elementary school level on a wide scale.

  Because the emphasis on Brotherhood Week is community-wide, the stage is set then for the superintendent to discuss with the community ways in which the school observes this special occasion. He may emphacize how this observance is tied into the year's program. To those who are concerned for the teaching of the fundamentals, the superintendent may present important evidence that learning takes place more readily when tensions and conflicts in human relations are reduced.

- *Giving Leadership to Teachers*

  If the classroom teacher is to feel secure in attempting to work in this area, he must know that the superintendent will stand beside him in providing democratic learning experiences for all children regardless of their race, religion or social background. The superintendent is in a position to give encouragement and support to classroom teachers and teacher committees dealing with problems in the intergroup relations field. He is also in a position to question, suggest, recommend and reject policies. His leadership in intergroup education carries responsibility for approving or disapproving individual parts of the program. Because of the strategic position of the superintendent, he will see problems beyond the immediate classroom or school. Since he bears chief responsibility for the welfare of the system, the effective superindent will think in terms of total curriculum improvement and community relations.

- *Building the Curriculum*

  Current emphasis in curriculum construction is on a patterned sequence from kindergarten through the twelfth grade. Continuity in the intergroup education program is as important as in specific subject areas

such as mathematics or social studies. Developmental, emotional and mental maturity levels of the children involved are the bases for determining which skills and concepts they should be expected to develop through experiences provided in the curriculum. If the instructional program is to have continuity throughout the thirteen years of a child's school life, teachers in each school level must know what learnings have preceded. The superintendent, or some appointed persons or department, should be responsible for the articulation of the intergroup education program, from kindergarten through the twelfth grade.

- *Utilizing Community Resources*

There are many organizations working in the field of improving intergroup relations. In order that the school program may be articulated with community programs and that services of community groups be properly utilized, the superintendent and his representatives need to know community agencies and their services. The National Conference of Christians and Jews is such a group. In communities where the schools and the National Conference work together on cooperative projects, both have been strengthened. Speakers, consultants and materials are some of the available resources offered to schools by the National Conference of Christians and Jews.

The effectiveness of a special occasion such as Brotherhood Week will be determined by the quality of planning that goes into it. Leadership offered by the superintendent should include development of a *representative committee* of parents, teachers and community leaders so that a wide number of people may contribute ideas designed to make Brotherhood Week meaningful.

- *Developing Materials*

Usually time does not permit the superintendent to assist directly in the selection of intergroup education materials. But it is one of his responsibilities to see that a committee is functioning in this area. Materials for both teachers and children should be carefully selected to meet the needs of the total community, as well as those of the individual school. Films, recordings, pictures, books and pamphlets all become resources for a good intergroup education program. The selection of materials is best carried out when it

is based on a well-planned on-going program which keeps teachers and administrators informed as to what materials are available.

- *Providing Inservice Training in Intergroup Relations*

  Some administrators and teachers avoid facing intergroup relations with forthright directness not because of a lack of good intentions but because they lack a feeling of competence to work in the field of human relations. Inservice training is greatly needed in this field. Both during Brotherhood Week and in a year round program, the superintendent may help provide many opportunities for inservice training in intergroup relations. These opportunities may include, meetings planned after and during the school day, work-hops (both winter and summer), consultant assistance, speakers and field trips.

The Role of the Principal

The school system will not advance to its fullest extent in improving intergroup relations without the leadership of the superintendent. Neither will it advance by the superintendent's leadership alone. While the superintendent may establish an over-all climate of thinking and attitude in which intergroup education may thrive, others must help this climate to permeate each school and classroom. Because of the principal's relationship to the superintendent, much of the value of Brotherhood Week and of a year-round program in intergroup relations will depend on their cooperative action and teamwork.

The principal who can give challenging leadership to intergroup education will be moved by a belief in the essential value of individual human beings and of the democratic way of life. His belief will be expressed mainly through his relations with children, parents, and professional associates. His responsibilities in Brotherhood Week and in a year-round program of intergroup education are much the same as his responsibilities in other phases of social life. The principal has special responsibilities in integrating school policies and practices, and helping teachers, children and parents participate in their development. He also sees to it that available services and materials designed to help

teachers and children are put to use as wisely as possible. Just as the principal can do much to help teachers obtain the insights and skills to solve problems in reading, so he can help them gain the spirit and know-how for constructive intergroup education.

In every faculty there are some individuals who excel others in the teaching of certain subjects. Likewise, there are teachers who excel others in the understanding of human behavior. The principal has a responsibility to find ways such special talents may be utilized in order that more children will have their benefit. He also should provide leadership and help for the teacher who is less skilled than others in developing better human relations.

The Role of the Teacher

The teacher who meets a group of children with a basic attitude of acceptance and a clear knowledge that children's behavior is *caused* and may be modified, has achieved an important degree of insight. Such a teacher knows that the children can learn new behaviors, can develop constructive behavior patterns by constructive means. Such a teacher knows that the school environment is an important part of the child's total environment, and a potentially valuable factor in helping children learn and live in democratic ways.

The teacher who studies child behavior is not satisfied with such observations about children as: "he wants to be mean" or "she likes to hit other children." The elementary teacher who aims at working constructively in human relations finds himself observing child behavior far beyond the four walls of the classroom. The professional teacher who has a deep interest in the welfare of children will find time for such study because it lies at the heart of teaching as a profession.

If allegiance to a heritage of freedom is basic to American life, then a democratic school environment is a basic concept for education. The teacher must believe his role is different in a democratic classroom from what it would be in an autocratic setting. This does not mean that the teach-

er's importance is less, but instead greater. He not only guides children to see many possibilities and to understand their privileges and responsibilities in making choices, but participates in the life of the classroom in a democratic manner.

The Role of Children If an intergroup education program is to be successful, children have responsibilities too. Their creative energies will give real content to programs and projects both in Brotherhood Week and year-round. Children need help in understanding both the privileges and the responsibilities of living in a democratic school. They need to learn how to participate in the making of decisions, and they need to learn also that there is responsibility for living with decisions once they are made. Children are not born with a sure instinct for justice, amity and understanding. Some children, because of home and community environment, come to school with skills in democratic living at the level of childhood understanding. Others need as much help in acquiring these skills as the schools can give, just as some children need extra help in learning to read. Again, the teacher will be the one who, through the study of child and group behavior, will most nearly know the needs of his class. In the last analysis, it will be up to him to meet these needs in the area of school experience commonly referred to as the "fourth R"—human relations.

The Role of Parents Parents and the community share in responsibility for giving leadership to a sound intergroup education program and in highlighting school participation in community observance of Brotherhood Week. By understanding the need for intergroup education and voicing their belief in the importance of improved human relations, parents and other community members can give strength both to Brotherhood Week observance and to a year round program. Parents and other community members interested in the improvement of human relations through the school program can offer rich resources to the school through their own diverse cultural experience and insight. Intergroup education in the elementary school cannot exist as a truly satisfactory part of the

school program unless it is rooted in the community itself. Parents, teachers, administrators and all community members have a responsibility for building the best advice and experience of the adult community into support of the intergroup education program.

SUMMARY

What are the special leadership roles for intergroup education in the elementary school? In the previous section, we have found that every citizen, young and old, has something important to give. We saw that intergroup education is best built on a broad foundation of teamwork among children, school personnel, parents and other members of the public. In the present section we have examined specific leadership roles, noting that the superintendent helps lead so that a broad base of popular support will be secured, and so that the needs and experience of the community will be reflected in the intergroup education that goes on in its elementary schools. We have seen that principals, too, have a valuable leadershp role to perform. We have seen that the heart of the matter rests, as usual, with teachers and children living together in classrooms. All of these can give leadership or deny it.

Brotherhood Week, as an increasingly important observance, provides interest and opportunity to strengthen a year-round emphasis on intergroup education. In Brotherhood Week the elementary school may unite with other schools throughout the country in observing and practicing democratic human relations, and rededicating itself to the values of individual human freedom and justice. Brotherhood Week serves to focus leadership for a year-round program of improving human relations in the elementary school.

Plays have an unusual appeal to children and offer an excellent medium for the sharing of ideas with others. Having children write original plays with a brotherhood theme serves a two-fold purpose. First, it provides a real situation for the discussion of existing problems and desirable solutions to them. Second, it provides an interesting and worthwhile program for the particpation of other children and adults. But let's not make the mistake of giving a prize for the best play!

On some occasions, the school may decide to select a play from among those which have already been written for the celebration of Brotherhood Week. Many of these may be secured through the local or national office of the National Conference of Christians and Jews. A number are listed in the bibliography following this chapter.

Other forms of drama furnish interesting variety to Brotherhood Week observance. Choral speaking, puppet shows, shadow boxes and pantomimes are intriguing to most children.

Creating and appreciating—the whole function of art—can be a part of Brotherhood Week observances. Children find it easy to express their feelings toward others if given fluid materials and a free reign. Exhibits of children's pictures illustrating desirable human relations may be valuable. In the Chicago Public Schools such a display was held in the offices of the art supervisors, with parents invited to visit. Exhibits on the theme of brotherhood and other cultures may be secured from local art museums. Such materials may be of interest not only to the children but also to adults. Displays of work done by artists of different racial, religious and ethnic groups help to strengthen the concept that "all people have contributed to the art of the world."

Nearly all music books have many songs which emphasize the attitudes and feelings that tend to develop good feelings among all people. Children, too, enjoy creating songs which express their own particular ways of looking at the world around them.

Special bookshelves for Brotherhood Week form an attractive and appealing center of interest for the classroom. Here may be placed the dog-eared copies of the books which the children have learned to love, together with some bright, new copies of books yet unexplored. Books and pamphlets which adults enjoy may also be a part of the shelf.

The list of audio-visual materials available for Brotherhood Week is indeed long. Every local office of the National Conference of Christians and Jews, as well as those of many other agencies, has film strips, recordings, and movies available for classroom and assembly use. Motion pictures and slides, prepared locally, to illustrate worthwhile human relations in the school, have many possibilities. Even while these may lack the finished touch of a commercial product, they provide a very interesting and worthwhile summary of the school's work in intergroup relations. Children and adults are always interested in seeing on the screen individuals whom they know.

Visitation of students from one neighborhood or school to another can be a valuable activity. Learning to know boys and girls beyond one's own community has an attraction and an advantage not to be overlooked. Joint activities, exchange of programs and other means can provide important *sharing* and mutual *appreciation,* both basic principles of brotherhood. Assembly or classroom programs, play periods or holiday celebrations may be exchanged between elementary schools or between one elementary school and its junior high school. Games, dancing, songs, and plays are suitable activities to include in exchange programs. A genuine value of such programs may be their provision for direct contact among children with varying religious and ethnic-economic backgrounds. For the first time, boys and girls may realize that children from other groups have similar behaviors, similar likes and dislikes, similar fears and similar pleasures.

Visiting another school can have harmful effects if it is undertaken in a "seeing how the other half lives" manner. The objective is not for one group to see another "perform",

but for children to do things *together*. A successful visit to another school is not based upon competition between the schools concerned. If games requiring teams are played, the teams should be of a mixed nature, composed of children from both schools. A program for school visitation may include such activities as singing, playing games, working in the art studio, visiting and touring the building—all done jointly. This kind of joint participation allows children to be freer and less formal than in a straight exchange of programs. It also helps children to develop skills in making new friends and meeting new situations.

The school or class newspaper is a medium that can have an important role in Brotherhood Week. The year-round program, special events for Brotherhood Week, and the interpretation of the meaning of brotherhood may be handled by a newspaper that is produced by the class or the school.

As the school newspaper keeps children and parents informed, so does the superintendent's bulletin keep principals and teachers informed about the approach of Brotherhood Week, its implications for the elementary school, and available resources. The superintendent's bulletins of Cincinnati, Chicago, Minneapolis and of other cities provide good examples of how such publications may assist in stimulating Brotherhood Week activities.

Effective bulletin board displays may be made from posters, essays, poems, songs, and other materials produced by the children themselves. One sixth grade assumed the responsibility for posting essays on the school bulletin board for Brotherhood Week written under the title "What Brotherhood Week Means to Me." Each day the essays were changed so that during the week every child had an opportunity to share his ideas.

Brotherhood Week a Special Opportunity The observance of Brotherhood Week varies from community to community and from school to school. Regardless of the form of observance, we find this week of special significance in making a self-audit of our

own practices and beliefs regarding human relations. The self-audit leads us to look at the ways we live with others in the school and community. Those who need assistance in formulating a check list for evaluation of school practices will find help in "How Does Your School Score?" published by the National Conference of Christians and Jews.

Brotherhood Week gives all of us a special opportunity to practice democracy, to demonstrate democracy and to renew faith in the value and worth of every individual. It offers a time when a continuing program of brotherliness may be begun. It gives us a chance to make a fresh start, to balance the budget, write off mistakes made, and to start out again. School people may turn to many sources at Brotherhood Week for support and leadership. Elementary schools throughout the United States, brought together through this effort, can make an important contribution toward better human relations for our people. Concentration of effort, devotion to the goals set, and a realistic view of progress may result in improved living for all of us. This, we gather, is the way in which we wish to go.

HELPFUL PROGRAM AIDS . . .

Some materials available for use in Brotherhood Week from the National Conference of Christians and Jews are:

Big Shot, by Elsie Jean.
Suitable for Grades VI-XII. A Friendly Relations Club operates to bring about the understanding of the American way.

Brother Sam, by M. Jean Herman.
Suitable for Grades I-VI. The setting of this play is at the edge of the world. The play has as its theme the accepting of all children as brothers.

A Choric Reading for Brotherhood Week, by a sixth grade class for use during Brotherhood Week.
Suitable for Grades V-VII. It is a good guide for developing similar presentations.

The Heart That Talked, by Mari Yanofsky.
Suitable for Grades III-VI. The subject of this story is appreciation for people of all backgrounds.

Pedro and the Snowman, by Alfred Wallace.

Suitable for Grades III-VI. Susan learns to respect Pedro for his abilities, and to appreciate the cultural offerings of his South American background. The script includes songs from Little Songs on Big Subjects.

Rita, the Impossible, by Carolyn Darling.

Suitable for Grades VI-XII. This is the story of a child who withdraws from her fellow classmates because the social and economic differences of her life set her apart from the general pattern of other children in her school. A teacher helps Rita to face her problem and to overcome part of it.

Show Me, Brother, by a class at the Raphael Weill School in San Francisco.

Suitable for Grade VI. Here is a pageant depicting some of the contributions of members of various races, religions and ethnic groups in the world.

Watch What You Say!, by Doris I. Boyd.

Suitable for Grades V-XII. The theme of the play is the interdependence of all peoples.

THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS

According to its By-Laws, "the National Conference exists to promote justice, amity, understanding and cooperation among Protestants, Catholics and Jews in the United States, and to analyze, moderate and finally eliminate intergroup prejudices which disfigure and distort religious, business, social and political relations, with a view to the establishment of a social order in which the religious ideals of brotherhood and justice shall become the standards of human relationships."

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PART V

STOCK-TAKING IN BROTHERHOOD WEEK

Man's endeavors profit from periodic inventories. Brotherhood Week gives us the chance to add up our debits and credits, to look at the ledger to see where we've done well, where more of our energies need to be expended and how we may proceed with greater dividends.

Brotherhood Week has become a regular part of many school programs. We have tried to say throughout this pamphlet that building brotherhood is a year-round job, that it is a regular part of school living which is "worked at" consistently and continuously by all people concerned. Yes, it is more than this. It is a way of living which places a premium on human worth and dignity.

Observing and stock-taking are two major functions of Brotherhood Week. Each is related to the other for as we observe, we also take stock; and certainly, one way of taking stock of our progress is through observation.

Stock-taking During Brotherhood Week As we have stated earlier, any developmental program has to be sized up at various stages of growth if successful outcomes are to be realized. Progress checks at different intervals in the program help us find out if our efforts are "on the beam." Just as an airplane pilot checks his instruments, makes map readings, and reports by radio to the control tower in the course of his flight, so we use Brotherhood Week as one of several instruments to check on the course we are taking in our human relations venture. And through the guidance of log readings, progress reports and other counselors, we find new directions, new resources, new orientations and new outlooks. According to this concept of stock-taking, we find that Brotherhood Week activities are re-oriented in these directions.

- Our interest shifts from exhibiting our wares to sizing up gains. Instead of saying, "See, what we've done," we ask, "What have we done and where do we go from here?" Our emphasis shifts from interpreting for the community to looking together as a school-community team for the ways of building brotherhood. In this context, we look for signposts in our common experiences as community workers which indicate that our efforts are moving us toward community betterment.

- The action changes from passive to active form. Because we recognize that change is important to the degree that it makes a difference in what we think and do, we strive to involve everyone in the community in the experience. To paraphrase de Huszar,[1] we become a "doing" group rather than a "talking" group, and participants rather than spectators.

- Our perspective shifts from looking in retrospect to looking ahead. Thus, we make use of past experiences to help us define other needs, uncover more resources and find new routes to common goals.

- Our goals change from an exploitive to a productive type. Accordingly, the practice of tapping community resources in a superficial way to "dress up" an experience is replaced by a commitment to use all available resources in the quest for good living for all in the community.

When Brotherhood Week activities have these characteristics, they function to integrate community and school life. Following are illustrations of the ways in which the observation of Brotherhood Week accomplishes this purpose.

Observation of Brotherhood Week

All kinds of creative activity form the means for observing Brotherhood Week. Drama, art, original writing, displays, dancing, singing are the natural ways children have of expressing their feelings about their classmates and the children whom they hope to know someday.

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[1] de Huszar, George B. *Practical Applications of Democracy.* Harper and Brothers, New York, 1945. 140 p.

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